1: Spier E-4,5 (1925-1926) 1930
(ca. 1860-1900) NR 10 Klamath NR 10
Northern Paiute NR 13

The topography directs Shasta attacks against southern settlements. Coming by the open country along the Klamath river, they attack iwau'wŏnɛ at Klamath Falls, sometimes swimming the river there. Or they cross by the little island to the south to surprise the settlement on the east bank. Many years ago a large body of Ya'mŏkkni, northerners, descended on the Klamath on Syean marsh in the northeastern corner of their territory. These may have been marauding bands of Shoshoni and Bannock, fought by the soldiery of Fort Klamath in the summer of 1864.[43] Henry Renier, an old settler, told me of Indians coming south about 1876 or earlier by way of the Warm Springs country from the Snake river range east of Lewiston, Idaho.

Northern Paiute scouts use various calls in order to keep contact with one another, imitating the crow by day, coyote in the evening, and owls at night; unlike Klamath scouts. When these are heard, women and children take to canoes, staying on the water until morning. The screech owl is thought to call, kŏkzdĕ'l ɛkiu'ki'u, who sent me? A thrush (ɛkŏ''lĕ) names who is coming, wl'mpis ɛge'pkwa, they are coming.

Klamath hunting in the Cascades might meet Upland Takelma from across the range. On one occasion (perhaps about 1850) a party of five or six was wiped out with the exception of a boy who made his way at night, arriving footsore at Klamath marsh. Those who fetched the bodies for cremation found that the Takelma had taken scalps, hands, and feet as trophies. Two of those killed were brothers to the maternal grandfather of my informant, Coley. A wife of this grandfather was an Upland Takelma woman, perhaps a slave, who was a sister to the Upland Takelma chief Tŏktŏ'kli 'red). They killed her in revenge. She had been living among them at the marsh for years but had no children. The reciprocal raid can be reconstructed from Gatschet's information[44] and my own. The expedition was undertaken at the call of Lɛle'ks, the most prominent á'ukckni chief and a distant relative of Coley's grandfather. Men of all the tribelets took part. Crossing the mountains on foot, they found the Takelma encamped in Molala territory at the head of Rogue river. They attacked as the Takelma rose at dawn, scalping many and carrying off women and children. Among those killed was Tŏktŏ'kli, whose hands and heart they took. After the man was shot, Lɛle'ks lanced him through the throat. Lɛle'ks invited all the Klamath to a huge scalp dance at Klamath marsh. During the dances a wife of Coley's grandfather danced about with the heart in her teeth. The captives were dragged by their arms and forced to dance close to the fire.

A preparatory performance, called nl'kĕba, is an indispensable preliminary to a raiding party. It can hardly be styled a war dance,

[43] Gatschet, 1:lxii.
[44] *Op. cit.*, 1:16.

1: Spier E-4,5 (1925-1926) 1930
(ca. 1860-1900) NR 10 Klamath NR 10

411 726 the shaft is withdrawn. The tips are not poisoned.[48] However they believe that those made of obsidian obtained on a mountain west of Klamath lake are poisonous. A tale has it that an Upland Takelma [539] shot a presumably mythical man, called Teewis hu'lūms (alighting flicker), there. Crow laughed and he turned into the pillar of rock still standing. This is presumably the widely known tale of the shattered rock-monster. A war leader, a rich man, carries several quivers; 701 411 one under each arm and a third across his back. The short stabbing lance is stone headed; the club simply a straight stick or one bearing 714 a knot for a head. Armor is the familiar long skin tunic and wooden slat armor of waistcoat shape. The round hand shield is used, but not the curtain shield, i.e., a skin hung before the body. Sock-like skin gloves sometimes protect the forearms.

726 It is planned to arrive in enemy territory at the end of the day. Several good runners are sent forward as scouts (gau'ulū'kdja) to [191] look for smoke from enemy fires. Scouts do not use animal cries like [171] those of the Northern Paiute. The camps are surprised at dawn, for, in addition to the confusion, there is the advantage of a long day in which to make good an escape. Yet the fight may last several days, I was told, but it is more likely that the raiders withdraw at once unless beset by a rallied foe. One thing sets off the intensity of this conflict from that of the Arizona Havasupai as I found it; there never occurs here the gesture of bravado of drawing off for refreshment before [554] returning to the attack. Yet there is something formal about these fights too; the leaders make a point of engaging with men of like rank in the forefront of battle, although they do not disdain lesser men. Warriors do not pat the mouth as they charge (go'lgi); this is done 727 only in the scalp dance. The foray usually ends with the fleeing of the ablebodied among the enemy, the killing of the infirm, and the capture of women, children, and such property as beads and quivers.

[114] These are kept by their captors; perhaps some division of the spoil is made. Disputes are inevitable: Gatschet's informant describes how he wantonly shot down a girl whom he claimed as his due rather than let another have her.[49] Pat Kane told me that all the booty is carried to the principal chief who asks for an accounting of the dead and slaves. The leader enumerates how each man took slaves or scalps and how the opposing chiefs were killed. The trophies of these chiefs are exhibited. I doubt his statement, unless he had in mind the prestige

[48] Gatschet's informant credits the Modoc with poisoned arrows (*op. cit.*, 1:90).
[49] *Op. cit.*, 1:23.

1: Spier E-4,5 (1925-1926) 1930
(ca. 1860-1900) NR 10 Klamath NR 10

peculiar to the chief Lzle'ks, to whom they were accustomed to trade their slaves for transportation to the north. On the other hand this may be a reflection of the Plains custom of reciting coups.

Scalps are of liberal size, including the whole skin above the ears and brows, as is generally the case among western Indians. Bodies are dismembered for trophies; hands, feet, ears, heart, the lips cut away as one piece, genitals, and the whole head. (One informant denied that the head is taken entire.) Trophies are never taken from women nor from any men except leaders, the best fighters. There may then be some truth in the statement of Gatschet's informant that they disdained scalping Pit river people.[50] Kroeber has pointed out that the northwestern Californians as far east as the Shasta neither scalp nor hold a victory (scalp) dance.[51] Klamath practice is in accord with more general custom.

The scalp dance (aa'tea) is one of rejoicing over vengeance achieved. Hence the invitation issues from a relative of the avenged, not of necessity from a chief. Dancing begins immediately on the return of the war party and lasts two to five nights depending on the size of the group that collects. A minor raid is of course a matter of only local concern, but an affair of consequence brings everyone to a celebration for the full five days dictated by tribal pattern. Gatschet's informant recounted how on one occasion they made their captives dance before them at the first camp on their homeward journey.[52]

Older people of both sexes take part in the dance as well as the returned warriors. The young are barred and children especially must be kept at a distance. Quiet, decorous conduct is expected of those who do not dance, else they would be shot, for at this time the dancers are violent. Faces are painted white or red; hair is tied as for the war dance. They fast or at least eat no meat nor fish. This is the taboo that the Klamath impose during every crisis. There is no special purification for those who have slain an enemy.

The dance takes place in an open place, the very one on which the war dance was held, according to one informant. A huge fire is kept burning at the middle, where captured bows and quivers hang on a pole. The captives are huddled at its base, the older ones with their wrists tied before them.

[50] *Op. cit.*, 1:19.
[51] Handbook, 844.
[52] *Op. cit.*, 1:20.

1: Spier E-4,5 (1925-1926) 1930
(ca. 1860-1900) NR 10 Klamath NR 10

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535 The dance begins in the evening. The women are provided with sticks a meter long from which the scalps are pendant. As instanced above, one carried her enemy's heart in her teeth. Two women commence a sinistral circuit; others, men and women alike, fall in behind them two by two until everyone is engaged. They step forward slowly, the body swaying from side to side as they stamp in unison with the right foot, bend forward with sticks thrust rigidly and obliquely before them, drag the left foot up, and stamp forward again with the [533] right. All the while they are singing a meaningless refrain, wiha'ho wiha. From time to time someone leaves the ranks for a moment to shake the pole, crying aloud. The captives are sometimes made to dance inside the circle with the same step; forced to rejoice over their own defeat. A big boy may be struck with a club, a little one is carried on a man's back. They are whipped with the scalp sticks as they dance. When the song ends the women jump about with feet together, crying a'ho, a'ho, and whipping the huddled slaves with the scalp sticks, they cry alalalala, as they pat their mouths (a practice called gababa'a). During the intervals of rest the sticks are set upright in the ground.

Pat Kane drew a slightly different picture. The dancers form a circle, each with his hands on the shoulders of the one in front; first the leader of the war party, then a file of men, followed by the women. They begin by crying even though no Klamath have been killed, but soon begin to sing.

Scalps are sometimes set on the central pole. On one occasion they had taken the scalp and the store-bought shoes of a Shasta which they hung on the pole and danced around.

[114] Gatschet describes a dance, perhaps for the Modoc, with the implication that it is the scalp dance, but it seems identical with the Ghost dance. "A peeled tree, sometimes twenty feet high, was planted into the ground, otter and rabbit skins fastened on or near the top, and below them the scalps of the enemies killed in battle. Forming a wide ring around this pole (w'alash) the tribe danced, stood or sat on the ground, looking sometimes at solitary dancers, moving and yelling (yä'ka) around the pole, or at others, who tried to shake it, or at fleet horses introduced to run inside of the ring. Circular dances are of course performed by joining hands."[53]

The last dance was held on Williamson river about 1865. Two old women, wives of a Paiute named ḳ'oilä'wökt, were the captives. After the dance they were freed.

[53] *Op. cit.*, 1:196.

1: Spier E-4,5 (1925-1926) 1930
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After the dance, scalps and trophies are usually preserved by those who called the dance, relatives of the avenged man. They are dried and stored far from their homes to be brought out and danced over at each new scalp dance. Sometimes bits of the scalp are sewn in rows down each breast of a woman's dress, a Plains custom impossible, of course, before the introduction of these Plains-like garments. Both practices are un-Californian.

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There is a question whether the notched rattle (ulo'ks) is played in the war and scalp dances. Neither drums, which the Klamath formerly lacked, nor rattles are used. Only one man, Mᾱ'gai', whose day was well before the middle of the last century, knew the notched rattle. He knew all about war. He had overheard the Upland Takelma singing to it, according to one informant, and always used their songs when the Klamath made war on them. No resonator is used; the notched stick is rested directly on the ground and rasped with another stick.[54]

CHIEFTAINSHIP

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Chiefs are of but minor significance in Klamath life. In contrast my informants invariably stressed the importance of the shamans. As an instance the largest house pits pointed out were always those of shamans. This relative unimportance of the chiefs was true at least until just before reservation days. At that time contact with the Columbia river tribes, whose concepts of chieftainship were sharp and deeprooted, coupled with the developing trade which began to make considerable differences in wealth among the Klamath, operated to enhance the position of the chiefs, the rich men. It is significant that Lᾱle'ks, their most prominent chief, had spent several years of continuous residence at the Dalles. All this was sharply accentuated on the establishment of the reservation by the government's recognition of lay leaders while frowning on the shamans. It must be distinctly understood that the picture Gatschet draws of chiefly powers is non-aboriginal.[55] In fact, his principal informant, David Hill, was one of the newly raised chiefs who, we must believe, was not inclined to underrate his new importance. Both my best informants, Nancy

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[54] The familiar association of this rasping sound with the voice of the frog and its use in a social dance (the Bear dance of the Basin Shoshoneans) are both unknown to the Klamath.

[55] Gatschet, 1:58–62.

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841 do keep up their ordinary occupation in part during this time. They dig roots for instance, but others must care for the products further, else the women will never find any more.

881 There is no comparable rite for boys at puberty. Nevertheless the time when a boy's voice deepens is recognized as propitious for seeking power. He is sent into the mountains for perhaps five days, to wander at night, running continually, piling up rocks, swimming in the mountain pools and eddies of the rivers, fasting the while until a song comes to him in a dream. He must use a head-scratcher. Preadolescent boys are tossed into the river or whipped while they sleep. If the boy whimpers he will be a weakling; he is expected to jump up and shout. I have cited above the case of Lzle'ks who was so treated at puberty, it seems, and thus lost his transvestite habits.

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866 159 When I [Pat Kane] was a little boy of seven or ten, my father sometimes threw me into the river while I slept. I did not ask why. Finally he told me, "I do not want to kill you. I do it so that when you are grown you will not easily get sick, so that if you are shot you will recover quickly." I always bathed in the river as a boy and you see that I have never even had rheumatism until recently.

DEATH AND MOURNING

764 Klamath funereal observances are personal, non-ceremonial, and somewhat unique in that they provide occasions for the seeking of power. There are no mourning anniversaries.

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Cremation is the universal practice, even for suicides, the newborn, and the stillborn. Only the bodies of secretly aborted infants are buried in the bush. The body of a man killed in war is brought home for cremation.[99]

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Some Klamath men were trapping in the mountains west of Crater lake about eighty years ago when they were met by some Upland Takelma who killed four or five. One boy alone escaped and made his way back to Klamath marsh at night. The Takelma took scalps, hands, and feet of the dead, and held a dance. Many Klamath went to fetch the bodies, which they brought to Klamath marsh for incineration.

Near each group of settlements is a spot where all cremations take place. It is somewhat apart from the settlements but not isolated.

Three of these serve the Klamath marsh people; on the eastern side of the marsh near the towns k'ktaiwas (2, see maps, figs. 1-3), gûpgûa'kai (3), and l'wal (4). For others of this division of the tribe, there is one on Sprague

[99] Cremation was given up forty or more years ago ("in about 1868," Gatschet, 1:86). The first burial was that of a Molala man, married to a Klamath woman, who was killed by a Klamath.

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II. KLAMATH SHAMANISM

INTRODUCTION

Klamath religion centers so largely in shamanism that it may be permissible to describe the whole in terms of shamanistic practices, the spirits with which they are concerned, and the acquisition of supernatural powers. There is little ceremonialism apart from the shamans' performances. There is a rite for girls at puberty, a dance in preparation for war and another in celebration of captured scalps, some formal feasting at marriage, and of recent date the Ghost dance of 1870.

The religion is only weakly developed. Power is sought from a host of spirits whose characteristics are not sharply defined. These are predominantly birds and animals, winds, lightning and the like, and a handful of anthropomorphic beings. They are however definitely localized in many instances and partly identified with the figures of mythology. But there has been no attempt to marshal the spirits into an ordered pantheon. Relations to the spirits have no ethical implication. The belief in a land of the dead, too, stands apart from the spirits and their functions. It has solely a folkloristic existence, for it little concerns the actions of the living.

Power is deliberately sought by almost every Klamath. There are times that are especially propitious; at puberty, in distress, or on the loss of a wife, a husband, or a child. The mode of seeking and the revelation are stereotyped: one fasts at night on mountain tops, running about, piling up rocks, or diving beneath lonely pools. Mourners at least must first purify themselves in the sweat-lodge. The looked-for response is unconsciousness, a profuse hemorrhage at nose and mouth, and a spirit's song revealed in a dream. The spirit is not the seeker's guardian and exacts of him no special conduct, no offerings, no venerations. There is only one obligation; he must accept the blessing and use his power once the spirit makes itself known. The power is motivated by the song; the song and the spirit are one and inseparable. There is little specialization of spirits and their powers: curing, gambling, hunting, love-making, and shamanistic trickery are fields in which any spirit may operate.

1: Spier E-4,5 (1925-1926) 1930
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	Klamath form	*Links with:*
Dentalium shells	Ornament	Ultimate source, coasts of Washington and British Columbia.
Cradles	Sitting	N.W. and N. central California.
	Board	N. Basin, Plateau.
Games	Beaver teeth dice	Oregon, Washington, British Columbia.
	Four stick	N.E., central, and S. California (and elsewhere?).
	Hand game	Some central Californians, Basin, S. Northwest Coast, Plateau, Plains.
	Modified hoop-pole	Minor game of coast from Alaska to Oregon (not N.W. California).
	Ring-and-pin; rush ball	Modoc?, Wishram.
Pipes	Spherical; discoidal	S. Plateau (Nez Percé to Okanagon).
	Angular	Wasco, Wishram, Middle Columbia, Nez Percé (links with Plains calumet?).
Musical instruments	Hand drum	Recent in Plateau; Basin, Plains, (Northwest Coast?).
	Deerhoof rattle in girls' rites	N. California.
	Notched rasp	Plateau, Basin, Southwest, Plains.
	Clap stick	N. and central California.
	Open flute	California, Southwest; Takelma, Nez Percé (and probably general in the west).
Numerals	Finger names	Takelma.
Ritual number	Five	S. Northwest Coast, Washington, Oregon, California S. to Sinkyone and Northern Maidu, Basin.
Calendar	Numerical names	N.W. California, Fraser R., N. Northwest Coast.
Scalping	Whole scalp	California, W. Southwest, Wishram (no scalping in N.W. California E. to Shasta, and Northwest Coast).
Head trophy	Unusual	California, Northwest Coast.
Scalp dance		General (except N.W. California) (over head trophies on Northwest Coast).
War dance	With notched rattle	Upland Takelma?, Wasco, Wishram, Nez Percé; without rattle, Chinook, N.W. California.
Disposal of dead	Cremation	Modoc; some cremation in N.E. California; central California; formerly in E. Washington; N. Plateau.

		Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NS
726 535	o2824. Held ... days before fight	–	–	2	–	–	–	½	½	1	½	6	–	–	–
	o2825. Lasts ... days	–	–	–	–	–	–	–	–	–	1	–	–	–	–
	o2826. Lasts ... nights	–	–	2	–	–	–	–	–	½	–	5	–	–	–
	2827. Part of night only	+	+	+	+	+	–	+	+	+	–	+	–	–	–
	2828. At or near village	–	+	+	+	+	–	+	–	+	–	+	–	–	–
	2829. Outside in open	+	+	–			–	+	+	+	+	+	–	–	–
	2830. Inside in sweat house, around pole	–	–	+			–	–	–	–	–	–	–	–	–
	2831. Dancers abreast in row	+	+	+	+	+	–	+	–	–	–	–	–	–	–
	2832. Dancers in circle	–	+	+	–	–	–	–	–	+	–	–	–	–	–
	2833. Each person runs around	+	+	+	–	–	–	–	+	–	+	+	–	–	–
	2834. Carry bow and arrows	+	+	+					+	+	+	+	–	–	–
	2835. Talk to arrows	–	–	+					+	+	+	–	–	–	–
[562]	2836. Shoot at human effigy	–	–	–	–	?	–	+	–	–	–	–	–	–	–
	2837. Men only dance	–	+	+	+	–	–	+	+	+	+	–	–	–	–
	2838. Men and women dance	–	–	–	–	+	–	+	–	–	–	+	–	–	–
[533]	2839. Women carry feathers	–		–				+	–	–	–	–	–	–	–
	2840. Women sing for men	–	+	–	–	+	–	+	–	–	–	–	–	–	–
	Painting, Headdress														
714	2841. Contestants paint	+	+	+	+	+	+	+	+	+	+	–	–	–	?
	2842. Red	–	–	+	+	–	+	+	–	–	+	–	–	–	–
	2843. Black	–	–	+	–	+	+	+	+	+	+	–	–	–	–
	2844. White	+	+	+	?	+	+	+	–	–	+	–	+	–	–
	2845. Face	+	+	+	+	+	+	+	+	+	+	–	–	–	–
	2846. Arms	–	+	+	+	+	?	+	+	+	–	–	+	–	–
	2847. Body and legs	–		+	+	+	?	+	+	+	+	–	+	–	–
	2848. Stripes	–	+	+	+	+	+	+	+	+	+	–	+	–	–
[716]	2849. Variable patterns	+	+	+	+	–	+	+	–	+	+	–	–	–	–
	2850. According to guardian spirit	–	+	–	–	–	+	+	–	–	–	–	–	–	–
	2851. Head net	–	–	–								+	+	–	–
[30]	2852. Headband	–	–	–					+	+	+	+	+	?	–
	2853. Bone hairpins	–	–	–					?	?	?	–	–	–	–
	Procedure														
	Declaration and Manner of Fighting														
726	2854. Declaration of war	–	–	–	–	–	–	–	+	+	–	–	–	+	–
[721]	2855. Prearranged encounters	?	–	–	–	–	–	–	–	+	–	–	–	+	–
	2856. Surprise attacks	?	+	+	+	+	+	+	+	+	+	+	+	–	+
	2857. Early morning, before dawn	+	+	+	+	+	+	+	+	+	+	+	+	–	+
	2858. Scouts	+	+	+	+	+	+	+	+	+	+	+	.	?	+
	2859. Use owl calls, etc.	?	+	+	–	–	–	?	+	+	+	+	.	–	.
	2860. Hand-to-hand fighting	?	+	+	+	+	+	–	+	+	+	+	+	–	–
	2861. Shaman sings											+	+	+	–
	2862. Men killed	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	2863. Women killed	–	+	+	–	+	–	+	+	+	+	+	+	–	+
	2864. Children killed	–	+	+	–	+	–	–	+	+	+	+	+	–	+
	Captives														
727	2865. Prisoners taken	+	+	+	?	+	+	+	+	+	+	–	–	–	–
	2866. Women: young	+	+	?	+	–	–	+	+	?	?	–	–	–	–
	2867. Children	–	+	+	–	+	+	+	+	+	+	–	–	–	–
	2868. Mainly	+	+	+	–	.	+	+	+	+	+	–	–	–	–
	2869. Women captives killed	–	(+)	–	–	–	–	+	?	+	+	–	–	–	–
	2870. Kept month or so before being killed	–	–	–	–				+	+	+	–	–	–	–
	2871. Abused, mistreated	–	–	–	–				+	+	+	–	–	–	–

	K1	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NS	
2872. Body left unburied, unburned	-	.	-	-				+	+	-	-	-	-	-	727
2873. Woman captives enslaved	*.	*.	+	*.	-	*.	-	+	+	+	-	-	-	-	
2874. Violated	+	+	+	+	+	-	+	-	-	-	-	-	-	-	[562]
o2875. Married	+	-	-	-	-	-	+	-	-	±	-	-	-	-	
2876. Child captives killed	-	+	-	-	-	-	-	+	+	-	-	-	-	-	
2877. Kept for month or so	-	-	-	-				+	+	+	-	-	-	-	[858]
2878. Abused	-	-	-	-				+	+	+	-	-	-	-	
2879. Body left unburied, unburned	-	-	-	-				+	+	-	-	-	-	-	
2880. Child captives enslaved	+	+	+	-	-	-	+	+	+	+	-	-	-	-	
2881. Adopted	+	+	-	-	+	+	-	-	-	+	-	-	-	-	[597]
Booty and Scalps															
2882. Booty taken	+	+	+	-	-	-	+	+	+	-	+	+	-	-	
2883. Bows of slain kept	+	+	+	*.	*.	+	+	+	+	-	-	(+)	*.	-	
2884. Scalps taken	+	+	+	*.	+	+	+	*.	+	+	+	-	*.	*.	
2885. Scalp dried on frame	-	-	+	-	-	-	+	-	+	+	+	-	*.	-	
2886. Special custodian for scalp	+	+	+	-	-	-	+	-	-	-	-	-	-	-	
2887. Scalp kept permanently	+	+	+	-	-	-	+	-	-	-	-	-	-	-	
2888. Scalp thrown away	-	-	-	-	-	-	-	+	-	-	(+)	-	-	-	
2889. Scalp burnt	-	-	-	-	+	+	-	-	(+)	+	(+)	-	+	-	
2890. Whole head taken	-	+	-	-	-	-	-	-	-	-	+	-	-	-	
2891. Fingers taken	+	-	+	-							-	-	-	-	
2892. Heart cut out, taken	+	-	+	-					+	.	-	-	-	-	
Behavior of Noncombatants															
Women's Dance															
2893. Woman dance while warriors away	-	+	+		*.	+	+	-	-	+	+	.	-	-	722
2894. Each day or night	-	+	+		+	+	+	-	-	-	+	.	-	-	
2895. Sing, pray to help men at war	-	+	+		+	+	+	-	-	+	+	.	-	-	535
2896. Each woman dances separately	-	-	-		+	-	-	-	-	-	+	.	-	-	562
2897. Round dance	-	-	-		-	+	-	-	-	.	-	.	-	-	
2898. Dance abreast	-	+	+		-		+	-	-	.	-	.	-	-	
2899. Outside	-	+	+		+	+	+	-	-	+	+	.	-	-	
2900. Woman singer	-	+	+		+	+	+	-	-	+	+	.	-	-	
2901. Male singer	-	-	-		-	-	-	-	-	-	+	.	-	-	
2902. Flint "rattle," on basket caps	-		+					-	-	-	-	.	-	-	
2903. Panther teeth, bear claws on stick rattle	-	-	+					-	-	-	-	.	-	-	
2904. No rattle used	-	(+)	-		+	+	-	-	-	-	+	.	-	-	
2905. Wear skirts of strung pine nuts	-	+	+		-		+	-	-	-	-	.	-	-	
2906. Hold bow and arrow, or flint knife, in hand	-	-	+		*.			-	-	+	+	.	-	-	
Prognostications															
2907. If woman drops knife during dance, sign husband killed, hurt	-	-	.							+	+	.	-	+	[787]
2908. Shaman doctors to learn of warrior's progress	-	-	.						+	-	+	.	+	-	[567]
Return of War Party															
Victory Dance															
2908a. Victory (scalp) dance	+	+	+	+	+	+	+	+	+	+	+	(+)	*.	-	727
2909. Held in or near village	+	+	+	+	+	+	+	+	+	+	+	-	+	-	535
2910. Held in brush corral	-	-	+								-	-	-	-	
2911. All men dance	-	-	-	+	+	-	-	+	+	+	+	-	-	-	[562]
2912. Warriors only, among men, dance	+	+	+	-	-	+	+	-	-	-	-	-	-	-	
2913. Women dance	+	+	-	+	+	-	+	+	+	+	+	-	+	-	

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NS
727 2914. Dancing proceeds around fire and pole	+	+	+	–	+	–	+	+	+	+	+	–	+	–
535 2915. 2 circles, men and women separately	+	+	–	–	–	–	–	+	–	–	–	–	+	–
2916. 1 circle, men	–	–	+								–	–	+	–
2917. Dancers in row abreast	*–	–	–	+	–	–	–		+	+	–	–	–	–
2918. Each person dances separately	–	–			+						+	–	+	–
2919. Dancers stamp 1 foot	+	+	–	+	+	–	–	–	–	–	–	–	–	–
2920. Dancers stamp both feet	–	–	+	–	–	–	–	+	+	–	+	–	–	–
2921. Scalp on center pole	+	*+	+	–	*+	–	+	+	+	–	–	–	*+	–
2922. Heart on top of center pole	+	–	+	–					*R	–	–	–	–	–
2923. Scalp(s) on small hand pole(s)	+	*+	–	–	–	+	+	+	+	+	+	–	–	–
[537] 2924. Human effigy	–	–	–	–	+	+	+	–	–	+	–	–	–	–
2925. Each warrior pantomimes his war deeds	–	–	–			+	+	+	+	+	–	–	+	–
2926. Each warrior dances singly, once around, with scalp	–	–	–	–		+	+	–	+	+	–	–	–	–
2927. Old woman dance with scalps	+	+	+	–	+	–	–	+	+	+	–	–	–	–
2928. Wipe themselves with bloody scalp	+	+	–	–					+	–	–	–	–	–
2929. Chew and bite scalp, heart	–	+	+	–		+	+	–	–	–	–	–	–	–
2930. Scalps dragged and rubbed in dirt	+	+	–	–				+	+	+	–	–	–	–
2931. 1-2 women walk back and forth in front of dancers	–	–	+	+	+	–	–	–	+	+	–	–	–	–
2932. Warriors carry bow and arrows	+	+	+	+	+	+	+	+	+	+	+	–	+	–
2933. Shoot at scalp or heart	–	–	+	–				+	+	+	–	–	+	–
2934. Women dancers carry brush or pole	–	–	–						+	–	+	–	+	–
[302] 2935. Participants painted	+	+	+	+	+	+	+	+	+	+	–	–	–	–
2936. Black	+	–	+				+	+	+	+	–	–	–	–
2937. Red	–	+	+	+	+	+	+	–	–	+	–	–	–	–
2938. White	+		+	+	+	+	+	–	+	+	–	–	–	–
[292] 2939. Participants wear brush, feather headdresses	+	+	–	–	+	+	+	–	+	+	–	–	–	–
2940. Warriors wear fighting gear	–	–	+	+	+	+	+	+	+	+	+	–	–	–
Purification of Killers; Treatment of Wounded														
727 2941. Swims	*+	+	+	+	+	+	+	–	–	–	+	.	+	–
783 2942. Sweats	+	+	–	–	+	+	+	–	+	+	–	.	–	–
2943. Steam type	+	+	–	–	–	+	+	–	–	+	–	.	–	–
2944. Direct-fire type	–	–	+	+	–	–	–	–	+	–	–	.	–	–
[304] 2945. Scarification and bleeding	–	–	–	–	–	–	–	–	–	+	–	.	–	–
2946. Aromatic plants rubbed on body	.	–	–	–	+	–	+	–	–	+	+	.	+	–
2947. Women brush off men with plant	.	–	–	–		+	+	–	–	–	+	.	–	–
2948. Must stay outside	–	–	+	+	+	–	–	–	+	+	+	.	+	–
[782] 2949. Stays awake mainly, or naps	–	–	+	+	+	–	–	–	+	+	+	.	+	–
2950. Prays for luck	–	–	+	+	–	–	+	–	–	+	+	.	+	–
[540] *2951. Meat taboo ... days	–	–	.	+	*2	–	–	–	*4	–	28	.	6	–
2952. Warm food taboo	–											.	+	–
2953. Scratching stick used	–	–	–	–	+	–	–	–	–	–	+	.	+	+
2954. Bath at end of taboo period	–	–	+	+							+	.	+	+
2955. Meat taboo to wounded	*+	–	+	+	+	–	+	–	+	–	+	.	+	+
2956. Hot food taboo to wounded	+	+	+	+	–	–	–	–	–	–	+	.	+	+
[752] 2957. Wash wounded with special decoction			+								+	.	+	+
Peace Negotiations														
Compensation for Slain														
728 2958. Intertribal wars: compensation	+	–	–	*–	–	R	*–	–	–	–	*–	–	–	–
2959. Revenge only	–	+	+	+	+	+	+	+	+	+	+	+	+	+

them. "They tell their arrows to be good and to try and hold up, not to be weak; just as though talking to person. Do this for hour or so, only."

2824. AE, WT, WS: 2-3 days.

2826. WM: 2-3 nights.

2836. At: In war against Wintu (see note 2770) made effigy of Wintu woman, with willow withes and sunflower leaves, and shot at it. Also man "grabbed wife, pulled her around, boasted that was what he was going to do with Wintun women." In excitement of dance, 1 man also shot his own dog.

2841. NS: If use paint when visiting Miwok, for example, it is used to denote that visit is peaceful and visitors do not want any quarrels; usually use red paint, applied in stripes to face. Also use same for dances; informant did not know whether such used for war.

2844. Chalk used most frequently. Large deposits in At, AW area. SW: White paint preeminently war paint.

2852. NF: Yellowhammer-quill headband, or beaver-fur fillet worn; also feather belts with long "tail" pendant in rear; this attire so fascinated enemy, that latter "forgot to shoot."

2853. WT, WM, WS: Used as dagger, sometimes (cf. Du Bois, Wintu, p. 125).

Procedure

Declaration and manner of fighting; captives; booty and scalps.--

2855. K1: In feud arising from seduction of married women, 10-20 men may line up on 2 sides, ready to fight, unless settlement is made by payment.

2856. K1: War party encircles village; when 2 ends of encircling line come near each other, use owl calls as signal they are near by, and as signal to attack by rushing in upon village.

2858. NF: Young men go first, in attack upon village; older men bring up the rear.

2859. K1: See note 2856. My information for K1 runs contra to Spier's (Klamath, p. 29). AE: Use crow calls, not owl calls. All other entries refer to owl calls.

2860. K1: Use clubs in attack, to hit sleeping victim; if latter jumps up, knock him down. After first attack, use bow and arrows; continue fighting for most of day in village; at night return home.

2865. SW: Only in intertribal wars; no prisoners taken in intratribal feuds.

2866. SE, WM: Captive's arm tied to that of capturer's, on return journey of war party; this denied for K1, WS; Mo uncertain. No rope ("captive leader") used by K1, Mo, SE, WT, WM, WS. WS: Young women and married women whose husbands had been killed during fighting.

2869. WT: Keep woman or child captive for about month; then hold dance, and shoot her with

bow and arrow, from behind, as she is dancing. During month's captivity prisoner is "slapped and kicked around," but is not made to work. A man is delegated to lead captive around by hand; captive may become so attached to guard that she cries if anyone else takes charge of her. If she or her guard try to escape either on return to village from war or during captivity, both are killed.

[727] [567] 2873. Kl: Women hide during fighting; a few might be taken home, 1 or 2. Mo: "The Kl took their slaves up N to sell, but Mo had no place to sell slaves, so they didn't take any" (?). SW: Women captives made to work, but "really taken in order to obtain payment for their release later by tribe they belonged to." AW: "When they got mad, Mo came and took babies away. But when AW went [to war] they killed everyone, men, women and children; they didn't make slaves." Occasionally, however, child taken and adopted.

2883. At: Keep bows of slain, and use them; "they said the bow cried, because the man it belonged to was dead." (Never used it as musical bow.) NF: Ultimately burned.

2884. SW: "Mo always scalped Shasta, but Shasta never did this." WT: Take only 1 or 2 scalps, from persons killed in war. After killing man, woman, or child, disembowel corpse and string intestines, etc., around on bushes near enemy village; also cut off genitals and pound them on rock; no fear of counterattack while doing this, according to informant. Captives killed after returning home (see note 2869), not scalped, but bodies treated in fashion described above. NF: Scalping pre-White custom; "scalping stopped when White people came into the country." NS: "Only scalps taken were those of White men."

2885. NF: Scalp stuffed with straw.

Behavior of Noncombatants; Return of War Party

Women's dance; victory (scalp) dance.--

2893. At: Women dance, "just like men, in daytime, in village outside (no fire). Do this so men will return unhurt. Carry feathers."

2894. For all groups in which occurrence of dance is recorded, dancing starts same day or night as departure if warriors going only short distance; starts next day or night if warriors going far away.

2906. At: Carry feathers.

2908a. NF: Scalp dance (wetem) not celebrated immediately upon warriors' return, but "put scalps [taken in war] away for awhile, then arranged scalp dance, with visitors from other villages invited." Circle "dance" around scalps on poles all day; at night burn them. Some strong women run at scalp and hit it with long spear; men shoot it, or spear it. Run around thus all day, crying; those women who join men in this dance and men eat nothing during day. Men dance in center, women on outside.

727 535 2917. Kl: Men and women dancers in 2 separate single files; circle fire, men circling it clockwise, women counterclockwise. Women dance on inside, near fire, men on outside. Stamp left foot continually. As men come down to fire, hand women dancers scalps, each on small hand pole. Dancers sing; also have singers who stand by fire. No rattles used. Dance thus for 5 nights sometimes; each night dance stops about midnight.

000 2921. Mo: Center pole has several scalps on it. At: Pole 5 ft. tall. NF: Scalp at top of pole.

[648] 2922. WM: "Learned to tie heart on top of pole from Kl."

2923. Mo: Woman leader of dance carries single scalp on small hand pole.

2940. Such as elkhide tunic, rod armor; carry bow and arrows, and shield if such is used.

727 783 627 Purification of killers; wounded.--This section relates in the main to persons who have engaged in intratribal murders rather than to warriors returning from open combats. The distinction between the taboos imposed on killers in open warfare and individuals who have secretly killed in a feud should have been more specifically inquired about, and separate entries made for the purification practices followed in each instance. Unfortunately this was not done and the field data do not allow insertion of separate entries for more than 5 or 6 of the groups covered. As a general rule, warriors seemed to have engaged in few purificatory practices; whereas for SW, SE, and other groups feud-murderers observed many of the taboos listed in this section. NF taboos which follow relate to person who has taken scalp in intertribal war. Such person is deemed witai (crazy) after he has taken scalp; must be purified before he can rejoin family.

2941. Kl: No ceremonialism connected with observance, however. Klamath Marsh men swim in lake.

2951. At: 2-3. WM: 4-5 days.

2955. Kl: Fish also taboo.

Peace Negotiations

000 Compensation for slain; dance of settlement.--

2958. SW: No compensation for slain, but compensation for captives. See note 2873, SW. AE: No settlement for intertribal killings in war; "just keep on owing each other a war (AE owe Paiute a war now; the Paiute came over and killed a man, years ago)." It is modern custom to settle for intertribal wars; Mo did it, under Captain Jack. MM: For intertribal wars, as with Washo, neither side will take payment for those killed. "Just fight it out; when good and ready, MM chief may send messenger man over to Washo; then they'd make friends with them."

[212-A]

000 2960. SW: See note 2962. AE: Intratribal murder may lead to "little war" between 2 villages or 2 local groups [as Hammawi village and Fall River people; see note 2771]; in end such settled by payment for deaths. MM: "Always make [murderer] pay; got to settle it." MF: Sometimes pay relations before killing person. "Big Bar Jack killed a woman; he paid $10 to her relations, first, then he went up to where woman was staying and killed her. Her folks didn't try and kill him, then."

2962. SW: Intratribal feuds only fights in which compensation paid; "the person who did the killing wants to pay, because his life is in danger. He is the one who sends the messenger. Then, if wronged party won't agree, the chief steps in to settle matters." See, however, note 2873.

2965. At: See note 2798.

727 435 2969. Kl: Payment in elkskins. At: 3, 5, or 10 strings clamshell disk beads paid for intratribal killings; very wealthy man contributes 6 strings toward wergild payment, rich man 5 strings, poor man 1 string. Arrows also paid.

2986. Kl, SE, MM: Only if woman has no husband.

2990. Kl: "Food and plunder was what war party was after; members certainly did not pay for this later when settling for deaths."

000 2991. AE: When payment made for deaths in intravillage or intratribal war, no dance of settlement, "because the relations feel badly; they couldn't hardly do it [dance]."

3005. SE: At scene of meeting. At: Upon return home money is put on pole, smoked; next day chief gathers people around to divide money among them.

CYCLE OF LIFE

Birth Customs

Preparations for delivery; delivery.--

3007. NS: Especially when other children apt to be around.

3009a. Usually trench dug for woman to lie over only after child has been delivered. Mo: Warmed trench used in cases of difficult childbirth, or for abortion (see note 3409).

3014. Mo: If professional midwife can be procured in time, called in; is always woman who has, herself, had an easy time during childbirth. AW: "Always get a woman who understands [about childbirth matters]; she is told [notified] way ahead of time." Parturient's mother is "all right for this, if she understands." However informant's wife had had 7 (?) children, but in none of her confinements had she been assisted by anyone, either another woman or her husband.

3016. MF: 2 women assist parturient, 1 grasping her behind, around waist, other receiving baby.

É-UKSHKNI SHÉLLUAL WALAMSKÍ'SHASH.

*539 173 726 727

FIGHTS BETWEEN KLAMATH LAKE AND ROGUE RIVER INDIANS.

GIVEN BY WAWÁLIKS, OR DAVE HILL, SUBCHIEF, IN THE KLAMATH LAKE DIALECT.

Lap'nî' sha shéllual Walamskî'sas É-ushkni. Tîná sha luluágsla
Twice they fought the Rogue Rivers the Lake tribe. One time they enslaved
tû'm, tínatoks a ḵá-i luluágsla, puedsă'mpĕli sa hû'nk.
many, but the second time not they made slaves, put to flight they.

3 Tîtná É-ukskni ktaklî'sh géna Wálamsî; tsúi släá tû'ma tchî'pksh.
The first time the Lake tribe arrayed for war went to Rogue River Valley and found many encamped.
Tsúi gakiámna tchî'sh (nî'shtăk gákiamna), tsúi nî'lka, tsúi Wálamsknî
Then they surrounded the lodges (the same night they surrounded) then it dawned, and the Rogue Rivers
papátkal shûshû'dshapĕlîsh. Tchúi É-ukskni shuî'lpka, tsúi tî'ntkal sa,
rose from sleep (and) built their fires again. Then the Lake men laid themselves on the ground, then started up they
6 yŏ'ta sha, tchúi ngä'-isa tû'm Walamskî'shash, láḵiash a sî'ûga; "Taktáklî"
shot they, and wounded many Rogue River Indians (and) the chief killed "The Red"
tchî'huk sä'satk Wálamsknî laḵí. Tsúi sa nelî'na láḵias hû'nk, nánχatch
so was called the Rogue River chief. Then they scalped chief the some others
sha nelî'na; tû'm tánkt hushtchóḵa sa, lúluagsla tû'm wéwanuish ndénd-
they scalped a good many killed they, made slaves of many women chil-
9 gan's tchî'sh. Tsúi gépgap'l É-ukskni, tsúi gatpampĕlí sa; tsúi sûkû'lki
dren also. Then withdrew the Lake men and home went they, afterwards they assembled
yákanuapkuk lák hû'nk, tsúi sa yä'ka, tsúi sa wálas tsî's täwá lák ipmā'-
for dancing over the scalps and they sang and danced and they a pole also set up the scalps sticking on
tsank, tátχĕlam tálaag tû'shtoks gakî'ma sá-atchûk. Túnepni sá-atsa
its top, in the midst just of the place where they moved in a circle scalp-dancing. Five (nights) scalp-danced
12 sa nî'shta, gä'tak hû'nk sa lû'luags wä'k shnû'shnĕχank shnîkshû'lχa
they all night finally them they slaves by the arms seizing forced to dance
lóloks wîggáta
fire close by.

173 *539 726

Titná lû'ks t'shî'n spû'ntpîsham; tsúyuk gúikaka gä'mpĕle. Tsúyuk
Some (other) time a slave grew up in the power of his abductors, then escaped (and) returned. Then he
15 sapíya gatpámpalank, tsúi sas hû'k ä'pka sayuáktant hû'k käíla gíug.
made disclosures after getting home, and (his tribe) that man brought well acquainted this with country being.
Tsúi gátpa tumî' máḵlaks Mbû'saks=sáwals tsiäls-hä'mi, tsúi gákua Ḵóke,
And arrived many Rogue Rivers to the "Obsidian-Place" at salmon-time and they crossed Williamson River,
tsúi gákiamna látchas. Ḵä'gi híhassuaks tánkt; géna sa nánuk Ä'-uksi
and surrounded the lodges. There were no warriors (there) that time had gone all of them to Klamath Marsh

*539 173 726 gĕlédanktsuk Yámakisas. Tapî'ta sha gátpa Wálamskni tchî'shtat. Tsúi
to bid welcome to Des Chutes River Indians. Afterwards (they) came the Rogue Rivers to the camps. Then

nē'lka: tsúi sa gû'lkî, at sa senótank. Tánkt hushtsóḵa; tû'nipni hak
it dawned, then they attacked, now they fought. That time they killed (some); five only

máḵlĕka Nî'laksknî tánkt, tsûi hû'k sa senótank kpû'tsampĕli sas kiklō's 3
were encamped men from Nilakshi that time, and these they fought, put to flight them in their war-fury

hû'k tû'nepni. Ḵá-i hû'nk vû'sa tumá máḵlaks kakaknólatk gíug.
these five men. Not they feared many Indian (foes) elkskin-enlrassed being.

Tsúi gátpampĕli nánuk E-uksknî' hûk, at sa haítsna Walamskî'sas.
After this returned the whole Lake tribe, now they pursued the Rogue Rivers.

Tsúi sa släá hû'nk tû'nipnis híbassuaksas, tsúi sa wû'la hû'nkiast tû'nipäns, 6
And they met those five men, and they asked those five men,

kát hûk tánkt máḵ'lĕχa: "tatátuk máḵlaks gátpa?" Tsúi huk sä'gsa nû
who there that time had encamped wherete the Rogue Rivers had gone? And replied I:

"ḵá-i nî vû'ssa; shawígank gäká nî mû'msh tumî'." Tchúi nî ná-ash gî sa-
"not I am afraid; in my fury start out I (even against) a large number." Then I so spoke to

walinä ash gé-u: "gäkán a nā't! û'tch nā'lsh hushtchō'ḵtgî! gekuánapka 9
follow-fighters mine: "will start out we! never mind! us they may kill. I will proceed

kaní!" A nā't gä'ka, at nā'lsh sha ngé-isha, tsúi nát shawî'ga ká-a,
outside (our camp)." And we proceeded, now us they wounded, and we became furious very,

tsúi nát kpû'dsa hû'nkiash Walamskí'shash.
and we drove back those Rogue Rivers.

Tsúi vûssá nā'lsh, ḵoḵä'tat gewá sa, udodámkua sa; tsúi sa sä'ksa 12
There-upon they took fright at us, into the river leaped they, swam over they; and they reported

ná-ast hû'ksa tû'nepnî. Tsúi É-ukskni ná-asht gî: "haítsnat sas pä'n,
thus (to us) these five men. Then the Lake men thus said: "pursue ye them once more,

hushtchóḵtat haítsnank." Tsúi sa penō'dsa, tsúi nánka gaggiáha penō'-
kill ye (them) pursuing." And they pursued, and some hid themselves before the

dsasam, tiä'mishtka tsúi nánka hátkak tsóḵa, nánka toks gä'mpĕle. Ngeísätk 15
pursuers, by starvation then some right there perished, some however returned home. Wounded

hû'nk sa shléshla tsóḵapks tcha.
(one's) they found dead ones also.

Tchíssa Walamskísh séllual tîtná a. Ḵá-i sa tuá síúka E-ukskî'sas,
In this manner (they) the Rogue Rivers made warfare at one time. Not they any killed Lake men,

[727] tánkakak siúka wewalä'ksas k'mutchápkas tchî'sh. At gä'tak nî sáyuakta, 18
only a few (they) killed old women old men too. That is all I know

hû'masht sä'llual Ä'-uksknî Walamskî'shash; ḵá-i tatá lû'luagsla Ä'-ukskî'-
how fought the Lake tribe against the Rogue Rivers; never they made slaves of the Lake

shash wuinî'χiank sellólok nánukash-käílakni, É-uksknî pî'la lû'luagsla
tribe conquering by war those from tribes all-around; the Lake men alone enslaved

nánukash-kî'sas gä'nta käílatat, ḵá-i tatá yuyálks-sîtk sû'ta máḵlaks 21
all surrounding Indians in this country, never sorry-alike rendered the Indians

Ä-ukskî'sas.
the Lake tribe.

173 Sá-adas tsi's Moatuásas tsi's ûdúyua, Sastiásh tsis Walamski'sh tsis
The Snakes too, the Pit Rivers too (they) whipped the Shastis too, the Rogue Rivers too,
*539 Mókeash tsi's ûdúyua Ä'-ukskni. Wäitängi'sham tsi's ti'tatna tĕméska
726 the Kalapuyas too whipped the Lake tribe. From the Warm Spring Indians also at various times took away
3 wáts É-ushkni.
horses the Lake men.

NOTES.

[124] 16. Dave Hill took part himself in one of these skirmishes. His historical accounts are all given in the conversational style, which almost throughout substitutes the
[175] simple *s* for *sh*. I have not been able to determine the exact dates of these Rogue River raids; but they must have occurred before the end of 1855, when the Oregon war broke out, for after its termination most of the Rogue River Indians were removed from their old homes to the coast reservations of Northwestern Oregon. The raids occurred in the early youth of Dave Hill, who was born about 1840; so they may be placed between the years 1848 and 1855.

173 16, 2. tínatoks forms antithesis to tína of the preceding clause. The literal
*539 meaning of both is: "one time . . . . . the other time."
726 16, 3. Wálamsi. The suffix -i, -i, is the adverbial particle hí, and forms a *locative*
19 *case*, mainly found in local and topographical terms, as in Yámsi, Kakágosi, Ktaíwashi; also in a few generic nouns designating localities, encampments, mountains, etc.

16, 5. shûshû'dshapĕllsh. The suffixed -sh is the pronoun sha, *they*, and in this suffixed form also appears as -tch, -s. This verb stands in the distributive form; shúdshapĕll, to rebuild a fire, being the absolute form.

16, 7. náuχatch, for náuχa tchish, "others also".

16, 10. yákanuapkuk, verbal causative of the future of yákna. The forms yä'kna, yä'ka, yékna, yéka, are preferable to yákna, yáka.

[727] 16, 11. sá-atsa. It is a common custom among western, and some eastern, wild tribes to force their captives to dance in honor of the victory gained over their own tribe. This is done especially during the scalp-dances.

16, 14. Titná lû'ks, etc. Here begins the account of a raid made by the Rogue River Indians upon the Klamath Lake settlements. It may have occurred one year after the raid previously narrated.

16, 15. sapíya, etc. After escaping, he informed his own countrymen of all the local conditions of the Klamath Lake people and their country, and used all his topographical knowledge in guiding their warriors to the attack.

17, 1 and 2. Tsúi nĕ'lka. Indians and uncivilized races in all portions of the world begin their raids upon the enemy before dawn, or at the earliest appearance of daylight.

17, 9. gäkán and gekuánapka, inflectional metathesis for gäkná and gekánuapka.

17, 14. hushtchō'ktat for hushtchō'kat āt, āt (*ye*) being repeated twice.

17, 16. tsóḵapks tcha is a contraction from tsoḵápkash tchi'sh a.

17, 17. Tchíssa, for tchí sha: thus they.

17, 20. sellólok: synizesis of the longer form shéllualuk, shellualúga: through fighting.

17, 21. yuyálks=sitk, abbreviated from yuyálkish=shítko, looking like persons mourning over their lost companions, or made sorrowful by bondage to Indians of a foreign tribe.

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É-UKSKNI SÉLLUAL MOATUÁSHASH.

173 *539 726 727

PIT RIVER INDIANS RAIDED BY KLAMATH LAKE WARRIORS.

GIVEN BY DAVE HILL IN THE KLAMATH LAKE DIALECT.

E-ukskni títatna séllual Sástias; tsússak toks séllual, tû'm hû'shtchox
The Lake men not often warred against the Shastí; continually however fought, (and) many killed

Móatuashash. Ă'-ukskni lû'luagslats tû'm nánuk skō''hs. Ká-i hû'k
Pit River men. The Lake men enslav. d also many every spring-time. Not (are) they

kí'llitk, ká-a wŏ'sĕs shlăŏ'tak Ă-ukskí'sas tí'nsna, ká-itat sa nellí'nat 3
bellicose, very despendent at the more sight of Lake men they ran away, never they scalped

hû'stchok-huya hak sa; tû'm tát sa hustsóka Móatuash. Ká-itata sí'ukat
killed only they; many then they killed Pit River men. Never massacred

Ă-ukskísas Móatuash.
the Lake men the Pit Rivers.

WAWÁLIKS LUPÍ' SHÉLLUAL MOATUÁSHASH.

DAVE HILL'S FIRST FIGHT WITH THE PIT RIVER INDIANS.

Kitchkánin tánkt nû géna sikĕnitgí'k pí'la úyamnatk. Tsúi năd 6
Being a boy I that time I went a small pa-tal only carrying. And we

É-ukskni gelō'la pá-uk Kokáksakshi, nā'sh nā'ds Bóshtin tû'la. Tsúi
Lake men dismounted for repast at Little River, one with us American (coming). Then

hishtchákta hátakt; wáts mbá-uta na-ă'nam; sawíka híshuaksh hunkánti
they had a contest there; (one man's) horse was wounded by another (man); became angry the men thereat

wátch m'na mbá-utisht, tsúi hushtópakta sha lóloksgish: tchí sha hátokt 9
horse his having been shot, and pulled out they (their) guns: in they there

gelō'lank shewátxastka. Tsúi géna, tû' pē'n máklĕxa sha, tsúi sa mbû'-
dismounted about noon-time. Then traveled, far again camped they, then they in the

sant géna pă'n, tsúi sa mák'lĕxa Wû'ksalks, tsúi sa pă'n géna mbû'sant,
morning trav- elled again, and they camped at Wókas-Place, then they again went on next morning.

tsúi pă'n sa mák'lĕxa Tiûnō'lsh; gítaks p'laíkishtka sáppăsh. Tsúi sa 12
and again they encamped at Tiunolah; then (was) bear culmination point the sun. And they

kákta, tsúi sa mû'lua lí'txi, tsúi sa psín géna, ní'shta sha géns
held steers, then they made ready in the evening, and they at night travelled, all night they west on

tûkláktsnank.
stopping at intervals.

Tsúi mbû'sant shlăá Móatuashash tchí'pksh, tsúi gû'lki năd, tchúi 15
And next morning we saw the Pit Rivers encamped, and attacked we, and

tí'nsna Móatuash, vusō'k sas tilli'ndsa wéwanuish; tsúi sa lû'luagsla.
ran away the Pit Rivers, frightened them they abandoned (their) women; then they (them) made slaves.

173 Nā'sh nī lû'gsla snawä'ds. Shlä'popkan hátakt shänótanksht ndánni
*539 One I captured female. Notlerd I there engaged in fighting three
726 híhassuaksh Móatuash; É-ukskni toks lápik. Tsúi wigábänī shenótank-
727 men Pit Rivers; Lake men but two were And a short while skirmished

3 húya shash, tsúi kä'ktsna sha, tsúi hō'pelitsnank ámbutat géna; kú-idsi
with them, then fled they, and dodging missiles into the water went; impracticable

ámbu hátakt híuhiuatk. Tsúi nísh ká-a kä'dshíka, tsúi nī kakī'dsapēle, at
the water there giving way. And me greatly it fatigued, and I went by turns,

tchúi kēléwi; tû' géna Móatuash k'läwísham at. Tsúi É-ukskni gä'pgapēli
then I made halt; away went the Pit Rivers when (-hooting) had ceased. Then the Lake men returned

6 káhhiank tchípkash wéwanuish, tsúi sa shläá yástat lī'ukaipksh. Tsúi sa
looking out for the assembled women, and they found (them) in the willows crowded. And they

shnû'shnza, nû'ts nāsh shnû'ka, tsúi gepgápēli É-ukskni ká-i shash tuá
seized them, I also one took, them withdrew the Lake men and of them none

shlít, Móatuashash pī'la sa síûga tánkak.
was shot Pit Rivers only they killed a few.

9 Nāsh sē'gsa tánkt É-ukskni sûkō'lkipāluk. Tsúi Tiunō'leshtat mák'lak-
All of us ordered then the Lake men to reassemble. Then at Tlunolsh they camped

pēle, tsúi sa pä'n shnikshō'lza lû'luags hátakt maklaksksáksi. Tsúi
again, and they also made dance each slave there before the Indians. And

gépgapēli sha mbúsant, tsúi sha Móatak máklakpēle, tsúi hátokt maklaks-
went away they next day, and they at Modoc Lake encamped, and just there Indians

12 ksáksi gûkī'kak lúluags. Ká-i sa hû'nk haítchant; unák tā'ds mû'luapēle
(away from) ran away captives. Not they them pursued; early however got ready again.

Tsúi sa guhuáshktcha, tsúi sa gelō'la Kokä'ksaks; tsúi sa sakatpampēlé-
And they started out, and they dismounted at Little River; then they wanted to perform

astka gi: "Kálām málām tidsī' wáts gi, hû'k āt lupī' gátpampēli-uapk!
a race: "To whom of ye fleet horses are, those ye first shall return home!

15 ksī'utākiank āt génuapk!"
faster (than we) ye travel!"

Tsúi sa géna, tsúi luélualx nánka wátch, nánxatoks gátpampēle
Then they went ahead, and gave out some horses, some others returned

É-uksi lī'txi. Tsúi sa tchía gátpampēlank, tsúi gé-u gúikak hû'k lû'gs
to Klamath Marsh at night-fall Then they stayed (there) after return, then by me ran away the slave

18 spunī'sh; ná-ens hissuáksas spunī'n hû'nk. Tsúyuk hunkēlámskni gúikak,
the transferred one; to another man I had given her. And she from his lodge ran away,

nánxatoks sa éna Ampxä'ni sésatui tchû'k wátchat; tsúi sa ī'tpa tû'm
but others they brought to the Dalles, traded (them) there for horses; and they brought many

wátch hû'nk lû'gs sesatuī'tkuk.
horses those slaves having sold.

21 Tsín sáyuakta tī'na Móatuashash séllualst É-ukskni.
Thus I know (how) once with the Pit Rivers fought the Lake men.

173 p'lä'ntankni kínshakpkank. Tsní'pal sa shlín; ná-äns shlín, hû'k tchaká-
the hill-top pointing guns downward. In the shoulder they shot (him); another (Lake) man he had shot, he who was sitting in the
*539 yan, wä'k E-ukskí'shas.
726 woods, in the arm a Lake man.

3 'Tsúi nat at gä'tak, a nát sukû'lkip'l' tû'shtok spuká shlí'tk É-uksknt.
After this we ceased (fighting), and we reassembled where lay a wounded Lake man.

727 Nátak hû'nk hí'shlan Móatuashash ksápok; láki ngû'mshka ngä'-ish hû'k.
758 Ourselves him we shot at each other, a Pit River man thinking (him to be); (his) forehead had fractured bullet the.

Tsúi nat wátsat shutä'la má-i skû'lhash pet; tsúi nat ksä'lapk hû'nk shlípks;
Then we upon a horse prepared a tule-mat ambuscade-bed; and we lifted into (it) that wounded Modoc;

6 kayúds hûk klä'kat. Tsúi nat guháshktcha shewatχû'lsi; tsúi nat gä'-ûna
no, yet he had died. And we started out in the afternoon; and we slowly

géna hû'nk ngä'-isapksh ä'nok ndánna: nás nû'sh shlí'tk Móatokni
went on those wounded carrying three (men): one in the head wounded a Modoc

ngä'-ishtka, náshtoks wä'k shlí'tk hû'mtsantkak, náshtoks hû'k lulukspä'-
by an arrow, another in the arm shot in the same manner was, another one this with a

9 ishtka, kánda nat hû'nk wátsat shutä'lank á'na. Tchúi nat mák'lakp'l'
gun, whom we upon a horse imbedding brought. And we camped on our return trip

hí'uhiush tχálamta.
of the marsh westward.

Tsúyuk pä'ktgish lû'pia wénga; tchúi nat mbû'sant at ksí'utakiank
Then they daylight before died; and we in the early hours now fast-going

12 gépgapêle, láp'ni hak gátpampêle É-uksi. Nä'sh nat hátaktak kókĕlam
returned, in two days from there we returned to Klamath Marsh. One we right there of river

ntû'ldsanuish wigáta gáwal híssuaks; tsû'tskam snû'lash säkälalō'nank
the dry bottom close by found a man; squirrel's a hole having covered up

kshû'sha taluálχan. 'Käbatχō'le sa, tchúi wétta híssuaks käbatχō'lsham;
he lay inside lying on back. Uncovered they (him), then laughed the man while they unearthed him;

15 tsúi sa shpí'tkal, tsúi sa spû'nshua wikáhak; tsúi sa nánka Á'-ukskni
and they raised (him) up, and they took (him) to a short distance; then some Lake men

lûgsálshtkak, nánχa síukstkak (lä'witchta sha mû'ns lû'gsalsh), nánχa
make a slave wanted, some wanted to kill (not wanted they an adult man to enslave), a few (were)

mä'sa nát staínas hishlá-uk. Tchí nánχa gí'ank síukshtka; tchúi sa síuka,
sorrowful (of) at heart to have shot at companions. Then some saying wanted to kill (him); and they killed,

18 at klĕka hûk. Wák tchíhuk pä'tch gítk! stíkshui-shitk hû'k tutí'la stákĕlins-
and died he. How so (curious) he feet had! bootslike they projected at the

ksaksi. Tsíssa hû'nk hátokt tánktĕ nát hû'nk tatátĕnat sukō'lkip'l spû'ks-
heel. Thus they at that place when we that time we formed a crowd where the

ksaksi, tánkt sa hû'nk gáwal kíkaskáukatk.
man lay, then they that (Pit River man) found while walking about.

21 Tsí ní tamĕnō'tka tiná tapí' a ní tchúi tánksknt ká-itata gĕ'nt
Thus I was out there once for the last time, I from that time never went

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10

173 selluálshuk. Ndánnitaksni tamĕnō'tka; tiná nat kâyak shenótankatk,
fighting. Three times I was there; once we not at all were fighting.
*539
726 kínkák i nat lúluagsla. Tchín at nat at gü'tak ndáni táměnotk.
few only there we enslaved. So I, when we quit (fighting), three times had been there.

NOTES.

[197] 19. The long and fertile valley of the Pit River, an eastern affluent of the Sacramento River, is inhabited by several tribes of Indians who speak dialects of the same language family. Of the peculiarities of these tribes, Stephen Powers has given the first comprehensive sketch in the Overland Monthly, 1874, pp. 412–416, and in Contributions to North American Ethnology, vol. III, pp. 267–274. The various tribes greatly differ in their physical and mental qualities. The Pacamallies, on Hat Creek, at the lower end of the valley, were much dreaded by peaceable travellers on account of their sudden attacks from an ambush. The Indians in Big Valley are a fleshy, stout, and physically well-made people, while the Hot Spring Valley people has become deteriorated through prolonged national misfortune. Against both of these the slaving raids of the Klamaths and Modocs were mainly directed.

[721] [567] [727] 19, 2. The raids were undertaken by the Klamaths and Modocs just before wókash-time; that is, in April and May. They had no other purpose than to make slaves of the females and children of the unwarlike, poor, and suffering Pit River Indians, and to keep them either at their homes or sell them for ponies, provisions, beads, etc., at the Dalles to the Columbia River tribes. Adult men were not enslaved, but killed outright if captured. Similar instances of suppression of weaker tribes of the West by warlike Indians who were their neighbors are those of the Kayuses on Middle Columbia River, of the Yuki between Sacramento River and the Pacific Ocean, of the Húpa on Trinity River, Cal., all of whom were, at the advent of the whites, the terror of the districts surrounding their homes.

[648] 19, 3. shläiótak for shläióta ak; the Pit Rivers ran away at the *mere sight* of the Klamath men; ká-i tata siúkat, the Pit Rivers never killed any Klamath men. Both statements are exaggerations; Hill's own account and Toby Riddle's biographic notice tend to prove the contrary.

[727] 19, 3. nellínat, or neli'nat. When they had killed an enemy, they did not follow the custom of the Oregonians of taking the scalp. This custom is not found among any of the Central Californian tribes.

[193] 19, 4. hû'stchok-huya; by the suffix -huya, -uya, the action of the verb is shown to take place at intervals, or in a small degree. "They did only little damage by killing or massacring." Cf. shenótank-huya, 20, 2, and -uya in the "List of Suffixes".

[196] 19, 4. tû'm tát sa. Change of the subjects introduced by the pronoun sha, sa, in consecutive sentences, is sometimes observed, as here and in 19, 16; 20, 3. Hill often uses sha when speaking of the Klamath Lake men, where nat, *we*, would be more appropriate.

[193] 19, 6. Kitchkanin nû for kitchkáni nû (or ní) nû. Pronouns and particles are repeated quite frequently.

19, 11. Wúksalks is a camping-place distant about six miles from Linkville. It was not possible for me to obtain definite information about the trail followed most generally in those raids, but Dave Hill said that from there they went due south. He